F-14

RECORD

File No.

Name शुकनासोपदेश

Address

Subject

Ser[illegible] Va[illegible]

Office

File No. कमला विद्यालय

Name शंकर सोपदेश

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From _____ to _____

Year _____ 19

Śukasaptatikathā.

तात — Vocative singular of तात a term of endearment in Sanskrit, originally used for a respectable person, father, uncle, etc.

सुग्गी — Vocative singular of सुग्गी, a name of a son of राजपत्नी, meaning 'parrot'. सुग्गी is leaving for the Digvijaya, a conquest of various countries. Śukasaptati, a miracle of Tarāpīḍa tales, called upon Hindu words of advice on a decision which would put him into a future failure.

विदितवेदितव्यस्य — One who knows (all) that is to be known. विदित — √विद् + क्त. वेदितव्य — √विद् + तव्य. विदितं वेदितव्यं यस्य सः विदितवेदितव्यः बहुव्रीहि compound. विदितवेदितव्य — genitive singular of विदितवेदितव्य.

अधीतसर्वशास्त्रस्य — One who has read all the Śāstras. सर्वशास्त्राणि सर्वशास्त्राणि, Karmadhāraya Tatpuruṣa compound. अधीतानि सर्वशास्त्राणि येन सः अधीत-सर्वशास्त्रः, Bahuvrīhi compound. अधीतसर्वशास्त्र — genitive singular अधीत-सर्वशास्त्र. अधीत — Preposition अधि + इ (इ) [to study] + त. शास्त्र means a text. It has been defined in the following way:

[illegible]

ते — 'your' Genitive singular of the pronoun युष्मद्. According to Pāṇini sūtra: ते मया वेकवचनस्य (८.१.२२) युष्मद् is substituted by ते when it denotes one and (is) singular.

जातिलक्षणसूचिदेशकालादि — जाति + आदि + अलक्ष + आदि + उपदेश + आदि

जाति — Class. An indication

उपदेश — उपदेशवचन — उप + √दिश् + ल्युट् (to be told, to be advised)

निमन्त्रितः — By nature. निमन्त्रित = निमन्त्रयति Pres. Active 3rd sg. + क्त (= भूत) [illegible]

अपरिणामोपशमः - not subsiding even in old age. परिणामे (= वृद्धावस्थायाम्, old age) उपशमः (= शान्तिः, abatement) यस्य सः परिणामोपशमः, बहुव्रीहि compound. स न भवति इति अपरिणामोपशमः, नञ् तत्पुरुष compound. परिणाम - परि + नम् + घञ् (by P३.३.१९). उपशमः - उप + शम् + घञ् (ibid). Jain धर्म्म is a liberal Hindu religion नो दा तोस्म परेश्वरा मान्त स्मा ना च मे: ( ).

दारुणः - hard, strong.

लक्ष्मीमदः - pride of wealth. लक्ष्मीमदः (= pride) यस्य सः लक्ष्मीमदः, षष्ठी तत्पुरुष compound. cf. मद्दे विभूतिः धनुस्तन्वितुं न समर्थः.

कश्चन - some indefinite pronoun) कश्चन यथा स्यात्तथा.

अस्य अनवतेः साधनम् - ~~गतस्य~~ uncountable cannot be rendered by a plural pronoun. अनुनयस्य वार्तेः (= speech) अनुनय-वार्तेः, षष्ठी तत्पुरुष compound. अनुनयवार्ता साधनम् इति अनुनय-वार्तेः साधनम् द्वितीया तत्पुरुष compound. वाग्मनेति इति अनुनयवार्ता साधनम्, सप्त तत्पुरुष compound. साधनम् - साध् (+ ल्युट् suffix denoting the instrument) + ल्युट्. यद इलोपार्थ (gerundive) ( ) The Jain ascetic is forbidden to apply any form of coercion such as using threatening medicines for curing the disease called Timira, dimness of eyes, mental blindness, विद्या Śrāvakācāra, Part II, 13.77 - तिमिरं मांसचक्षुषि न मानं परलाभकुशलम्। Because coercion such as using threatening medicines, will destroy one's right vision and one's good name.

अपरम् - another.

ऐश्वर्यचिकित्सा-धनवान् — [illegible] the rich man

[illegible] Control Legislation [illegible]

[illegible] निधि — control Legislation

wealth. [illegible] ऐश्वर्य-धनवान्,

ऐश्वर्य भाव: ऐश्वर्य-धनवान्, ऐश्वर्य + त्व

(Suffix. ऐश्वर्य भाववत्वम्)

ऐश्वर्यचिकित्सा शब्द-वाद् इति ऐश्वर्यचिकित्सा-धनवान्

ऐश्वर्य तृतीया तत्पुरुष compound.

ऐश्वर्यचिकित्सा-धनवान् इति

ऐश्वर्यचिकित्सा-धनवान्, तृतीया

तत्पुरुष compound. ऐश्वर्य —

ईश्वरस्य भाव: ऐश्वर्यम्, ईश्वर + व्यञ्

Suffix ईश्वर: गुणवचनब्राह्मणादिभ्य: कर्मणि व्यञ्

( )

जहीशेषचरार्थौ: — which cannot be removed (allergy) are Loyalist application.

ही, शेषा: उपचारा इति ही, शेष

चारा:, बहुव्रीहि तत्पुरुष compound

ही-शेषौ चारौ: यस्य:, तृतीया तत्पुरुष

compound च समासनिष्पत्ति.

यद्-ही-शेष-चार-यस्य:, बहुव्रीहि

compound. यस्य: — which

can be removed + यत्

Suffix यद् इत्यो यत्ति.

अनीतीय: — very strong. यदि compound

Loyalist पुरातीत्यादय:, अनीयात:

(अति इत्येव यात:) तीय: इति अतितीय:,

यदि ये यात्यादय: ते च बहुव्रीहि.

दर्पदाहज्वरोष्मा — a feminine headache

pain. दर्प च दाह ज्वरश्च

तेषां इति दाहज्वर: समाहार

द्वन्द्व तत्पुरुष compound. दर्प च

दाहज्वर: इति दर्पदाहज्वरौ:, a (तत्पुरुष)

~~compound~~ ~~[illegible]~~ ~~[illegible]~~

दर्पदाहज्वरौ: अथवा (= heat)

दर्पदाहज्वरोष्मा, बहुव्रीहि तत्पुरुष

compound.

यदृच्छात्मा — contingency

यद्भूयस्त्वयत्नात्मा: — which cannot be

Loyalist (remedial)

and Loyalist medicine

or [illegible] (मन्त्र:). मन्त्रौषधि

medicinal herbs) औषधि

(औषधि) इति मूलस्थान:

मन्त्रौषधि: यस्य: (= which can

Loyalist, remedial)

इति मूलस्थानस्य: तृतीया

तत्पुरुष compound. ईश्वरस्य

इति यद्भूयस्त्वयत्नात्मा:, बहुव्रीहि

compound. यस्य:

~~महतीम् — great; महती + इयम्~~

अविच्छिन्नपरम्परा — uninterrupted sequence (अविच्छिन्न + परम्परा). अविच्छिन्ना परम्परा अविच्छिन्नपरम्परा, षष्ठी तत्पुरुष compound.

For a similar idea see Pañcatantra verse:
यौवनं धनसम्पत्तिः प्रभुत्वमविवेकिता ।
एकैकमप्यनर्थाय किमु यत्र चतुष्टयम् ॥

[illegible] — [illegible]. [illegible] इति [illegible], तत्पुरुष compound.

एकैकम् — each one

आयतनम् — abode. The Amarakośa gives आयतन in the sense of चैत्य — चैत्यमायतनम्।

किमुत — not to speak of. गुणे, 2.2.6.

समवायः — aggregation. सम् + अव + इ + ~~घञ्~~ by Pāṇ. एरच् (3.3.56).

यौवनारम्भे — in the beginning of youth. यौवनस्य आरम्भः यौवनारम्भः षष्ठी तत्पुरुष compound, तस्मिन्.

शास्त्रजलप्रक्षालननिर्मला — pure on account of being washed by the water of the śāstras. शास्त्राणि एव जलम् शास्त्रजलम्, a (तत्पुरुष) compound 'मयूरव्यंसकादि' class (मयूरव्यंसकादयश्च). शास्त्रजलेन प्रक्षालनम् (= washing) शास्त्रजलप्रक्षालनम्, तृतीया तत्पुरुष compound. शास्त्रजलप्रक्षालनेन निर्मला शास्त्रजलप्रक्षालननिर्मला, तृतीया तत्पुरुष compound. निर्मला — निर्गतं मलं यस्याः सा बहुव्रीहि compound.

कालुष्यम् — turbidity. कलुषस्य भावः कालुष्यम्, कलुष + ष्यञ् by Pāṇ. गुणवचनब्राह्मणादिभ्यः कर्मणि च (5.1.124).

उपयाति — attains. उप + या (Second Conjugation, ~~Root Class~~) Present Third Person Singular.

[illegible]: — collect, [illegible] + [illegible] by Pāṇ. [illegible] (3.3.[illegible])

अनुज्झितधवलता — which has not given up whiteness. धवलस्य भावः धवलता. धवल + तल् by Pāṇ. तस्य भावस्त्वतलौ. उज्झिता धवलता यया सा उज्झितधवलता, बहुव्रीहि compound. न उज्झितधवलता अनुज्झितधवलता, नञ् तत्पुरुष compound.

अनुगता — head or attached to a sensuary object (इन्द्रियगोचर) [illegible] (attached to sensuary objects) [illegible] (attachment) [illegible] compound

अनुनास — [illegible], [illegible] plural.

अनुवृत्ति — comes अनु + वृत् (Fem. Conjugation) Present Third Person Singular.

वात्या — strong wind. वात्यं समूहो वात्या, वात + य Fem. पाशादिभ्यो य: (४.२.४९)

शुष्कपत्र — dry leaf. शुष्कं पत्रं शुष्कपत्र, मध्यमपदलोपी तत्पुरुष compound. [illegible]

समुद्गतरसोत्क्लेदि: — which has a decoction of रसोत्पन्न produced from — or which has a decoction of raised रसोत्क्लेदि: रसस्य उत्क्लेदि: षष्ठी तत्पुरुष compound. [illegible] and उत्क्लेदि compound. [illegible] रसोत्क्लेदि: [illegible] compound. समुद्गत = रसोत्पन्न and उत्क्लेदि = decoction, circulation. समुद्गता रसोत्क्लेदि: यस्य: कर्मधा. तं समुद्गतरसोत्क्लेदि:, बहुव्रीहि compound. समुद्गत — सम् + उद् + गम् + क. उत्क्लेदि — उत्क्लेदि पुं Fem. क्लिद्यं क्लिद् ( ).

प्रतिदूरम् — [illegible] far, प्रति समीप [illegible] दूरम्. [illegible] दूरतिदूरम् ( ). प्रतिगतं दूरम् (= प्रतिदूरं ता + दूरम्) दूरम्, [illegible] प्रादयो गता अर्थे द्वितीया.

प्रोन्मेषशय — [illegible] open eyes. प्रोन्मेषौ: उन्मेषौ, छष्ठी तत्पुरुष compound. प्रोन्मेषस्य [illegible].

प्रोन्मेषशये — open [illegible] प्रोन्मेष. प्रोन्मेषस्य शय: प्रोन्मेषशय: षष्ठी तत्पुरुष compound. नपुंसक.

पुरःस्थम् — left side

[illegible] — [illegible]

दन्तिदन्तहरितालिकाकरिणी — [illegible] which [illegible] [illegible] [illegible] [illegible] [illegible] दन्तिन: इदं दान्तिकम्, दन्तिकं हरितालं यस्यां सा दान्तिकहरितालिका, बहुव्रीहि compound. दान्तिकहरितालिका + ङीप्. दन्तिदन्तहरितालिकाकरिणी — दान्तिकहरितालिका + करिणी पुं Fem. सुप्यजातौ [illegible] ( ).

(9)

प्रतिदुरन्ता — very bad (in consequences) [in the end]
दुःखो ऽन्तो यस्याः सा दुरन्ता, बहुव्रीहि compound. (प्रतिगतमित्यर्थ दुरन्ता) इति प्रतिदुरन्ता, (प्रादि ~~समास:~~ compound by Pāṇ. कुगतिप्रादयः, in sense of ~~प्रतिगता दुरन्ता~~ + प्रादयो गताद्यर्थे प्रथमया.

उपभोगमृगतृष्णिका — the mirage of enjoyment. उपभुज्यते इति उपभोगः, उप + भुज् + घञ् by Pāṇ. भावे. उपभोगानां मृगतृष्णिका (= mirage) इति उपभोगमृगतृष्णिका, षष्ठी तत्पुरुष compound.

नवयौवनकषायितात्मनः — one whose mind (is) turbid ~~stained~~ ~~confused~~ by fresh youth. नवं यौवनम् नवयौवनम्, कर्मधारय तत्पुरुष compound. नवयौवनेन कषायितः इति नवयौवनकषायितः, तृतीया तत्पुरुष compound. (turbid) नवयौवनकषायितः आत्मा यस्य सः नवयौवनकषायितात्मा, बहुव्रीहि compound. तस्य. कषायित — कषायः (stain of attachment or hatred राग or द्वेष) सञ्जातो ऽस्य, कषाय + इतच् by Pāṇ. तदस्य सञ्जातं तारकादिभ्य इतच् (५.२.३६).

सलिलानीव — like waters. सलिलानि + इव

नानेव — various, नाना + इव

विषयस्वरूपाणि — the sensuous objects. विषयाणां स्वरूपाणि, षष्ठी तत्पुरुष compound.

मधुरतराणि — sweeter. मधुर + तरप् by Pāṇ. द्विवचनविभज्योपपदे तरबीयसुनौ (५.३.५७)

प्रतिभान्ति — appear. प्रति + भा, present Third Person ~~singular~~ plural. विषयाः [illegible]

नितरां: — cf. [illegible] genitive singular.

नाशयन्ति — ruins. नश् (+ fourth conjugation) + णिच् (causal suffix) Third Person singular.

दिङ्मोहः — loss of direction. दिशो मोहः, षष्ठी तत्पुरुष compound. मोह — मुह् + घञ् by Pāṇ. भावे ( ).

उन्मार्गप्रवर्तकः — leading astray. उन्मार्गः उत्क्रान्तो मार्गम् इति उन्मार्गः ~~[illegible]~~ प्रादि compound by Pāṇ. कुगतिप्रादयः, in sense of उत्क्रान्तो मार्गः, प्रादयो गताद्यर्थे प्रथमया. → उन्मार्गे प्रवर्तकः इति उन्मार्गप्रवर्तकः सप्तमी तत्पुरुष compound. प्रवर्तकः — प्रवर्तयतीति प्रवर्तकः, प्र + वृत् (+ णिच्) + ण्वुल् (अक) by Pāṇ. ण्वुल्तृचौ (३.१.१३३).

पुरुषम् — a man, accusative singular

अध्यायः — chapter अधि + इ + घञ्. अधि + इ + घञ्. (कर्तरि घञ्): ( ). अधि + इ + घञ्. (कर्मणि घञ्): ( ). Sense: अधिगम्यते: अध्यायः, पाठ्यो ग्रन्थांशः. अध्यायः : — अधि + इ + घञ् + ङ + Dig. Vartika उपसर्गाद्धृञ्हरतिदृतिकॄगतिषु Pan. अन्तोदात्तात्. दूरान्तिकार्थैः ङः (3.2.86).

विषयेषु — in regard to objects, in various pursuits विषय

मध्यमः — Medium, one

मध्यमी — मध्य + ङी (Feminine suffix) Pratyaya Pratyaya Pratyaya.

मातरम्मातरम् — a mother (a faithful mother) मातृ + अम् + मातृ + अम् (नित्यवीप्सयोः).

उपदेशानाम् — instructions. उपदिश + ल्युट् + आम्. उपदेशाः — उप + दिश् + घञ्: (कर्मणि घञ्): ( ).

अधगतमतेः — of one whose mind is fixed अधि + गम् + क्त.

मतिः — mind, Genitive singular मति + ङस्.

स्फटिकगवाक्षेषु — in crystal windows स्फटिक + ङि. स्फटिकः स्फटिकाक्षी: कर्मधारय तत्पुरुष compound. स्फटिक crystal.

दर्शनिकगोप्तारम् — a — राजपुरुष (= दण्डिक) दर्शनिकः गोप्तारम् (= रक्षितारम्) षष्ठी तत्पुरुष compound. दर्शनिकः — दर्शनी + ठ + ट (अ) Suffix. दर्शनी हेतुना व्यवहारयोग्यो भवेत्.

विधानतः — according to, विधा + ल्युट् (Civil Code) Pratyaya Pratyaya Pratyaya.

सुरेशः — lord of gods, Genitive singular सुर + ईश + ङस्

उपदेशपुराः — a — राजपुरुष (= दण्डिक) उपदेशाः पुराः उपदेशपुराः षष्ठी तत्पुरुष compound.

पुरश्चरम्मे — a — राजपुरुष (= दण्डिक) पुरश्चरः मे षष्ठी तत्पुरुष compound.

अलामणि — ornamental, beautiful अलम् + मण् Suffix. अलम् = beautiful, ornamental. cf. Sivaraja — अलं शं. सौ वाचि.

कल्याणे च सुदर्शनि नः

सलीलगति — Circum water

महत् — much

उपनयति — comes उपनय् + लि चु Pres.

Third P sing.

अवधारयितुम् — knowing सम्यक् अर्थे (= well) धारयितुम् सहसी तदुपरि compound.

दृष्टम् — examination.

प्रसन्नधी — न्त् with शाकल् sandhi. प्रसन्न: = good, pleased. प्र+सद् + क्त. प्र उपसर्ग. सद् धातु निषण्णे. प्र उपसर्ग पूर्ववर्ती योगरूढानीत्र प्रसन्नो व्यापत्ता वा (३.४.६७).

स न अवतीति जगत्यः, न: तदुपरि compound.

(11 ॥) Dear Candrāpīḍa, I have received your letter. I have understood all that is to be known and what I have to say. Only [illegible] nature of darkness [illegible] your [illegible] such as cannot be pierced by the rays of the sun or removed by [illegible] lamps or dispelled by [illegible] lamps. The pride of women is very strong and [illegible] old age. (or [illegible])

(or ॥) The blindness caused by [illegible] form of [illegible] in the [illegible] cannot be removed by a stick of collyrium. The fourth is that of pride cannot be allayed even by [illegible] appliances. The [illegible] of [illegible] is very troublesome and cannot necessarily be removed even by medicinal herbs and [illegible] pacifying recantations. (or [illegible])

(or ॥) The tinge of the dirt of [illegible] acquires attachment [illegible] and is always such as cannot be removed even by [illegible] (to be) [illegible] The sleep on account of [illegible] is not [illegible] and is such as [illegible] is not [illegible] even at dawn [illegible] and [illegible] might. Hence [illegible] denied [illegible] you. Tolerance with a silver spoon in one's mouth, [illegible] fresh youth, [illegible] company, [illegible] suspension on pleasures [illegible] all these are sources of [illegible] troubles. Each one of [illegible] is a source of [illegible] sorrows. [illegible] alone [illegible] When [illegible] the [illegible] of your beginning [illegible] with [illegible] on account of [illegible] having washed [illegible] sins [illegible] [illegible] generally [illegible] cases [illegible]. The sight of [illegible] with [illegible] [illegible] head (given to [illegible] attachments) Nature [illegible] sometimes [illegible] though [illegible] angry [illegible] person [illegible] will like [illegible] mind to [illegible] [illegible] to [illegible] [illegible] [illegible] of Rājas [illegible] mind [illegible] [illegible] of [illegible] (or [illegible])

The mirage of sensuous enjoyment has always an unpleasant end. It corrupts and injures dear the senses organs. And who has a mind tainted on account of trust to sensuous objects, being original appearance mind more shade (enjoyment) from water. Deep attachment to same objects has a man as strong like lack of discretion and brings him to ruin. It is impossible you who are desirous of attaining a mind free from dirt and impurities to enjoy sensuous objects in a crystal.
(मुद्रेणो नेहा भुजंगः)

(मुद्रा ...) The advice of ... Jawaharlal Nehru to ... and ... urgent ... wear ... head ... Nehru ... Chanda ... on ... reach ... reasons ... Nehru ... Congress ...

~~इतरस्य~~ ~~अमन्यमानस्य~~ ~~मन्यस्य~~,

करेणः - of an elephant. Feminine Singular

शङ्खस्वभरणक्षिक - like an ornament of conch

आननशोभासमुदयम् - compound.

आननस्य ~~मुखस्य~~ शोभायाः ~~सौन्दर्यस्य समुदयम्~~
~~उत्पत्तिम्~~ षष्ठी तत्पुरुष compound.

समुदयम् - सम् + उत् + √इण् + अच्.

उपजनयति - adds to the beauty. उप + जन् ~~first~~
+ णिच्
Present, 3rd person, Singular.

हरति - takes away

अतिमलिनमन्धकारमिव - ~~like very thick darkness~~

दोषजातं -

प्रदोषसमय निशाकर इव - ~~like~~ the moon ~~in the night~~
at the time of the ~~setting~~ beginning of the night.

प्रदोष = प्र + √दुष् + घञ्

~~रजनी मुखस्य समयः कालः~~ ~~निशाकरः चन्द्रः इव रजनीमुखस्य~~
~~प्रदोषसमयः~~ ~~कालः चन्द्रः इव~~

(already translated) षष्ठी तत्पुरुष compound.

गुरूपदेशं - good advice of elders. उपदेशः = (उप + दिश + घञ्)
गुरोः उपदेशः गुरूपदेशः = षष्ठी तत्पुरुष compound.

प्रशमयेत् निर्वयः परिणाम इव - Controls passions like in old age.

परिणाम - परि + नम् + घञ्.

पलितरूपेण - grey hair (black hair turning grey makes one feel as if the hair have become pure.

पलित = पल् + क्त

शिरसिजजालमसी कृत्य-गुणरूपेण -

शिरसिजानां जालं षष्ठी तत्पुरुष Compound

परिणमयति - results in.

अयमेव तेसमल - this ~~is the~~ only is the time.

अनास्वादितविषयरसस्य - who has not as yet begun enjoying the objects of passion.

आस्वादितः (आङ् + √स्वाद् + क्त)

न आस्वादितः विषयरसः येन सः तस्य बहुव्रीहि Compound.

कुसुमशरशरप्रहारजर्जरिते - roroughey pierced by the arrows of cupid.

कुसुमशरस्य प्रहारेण जर्जरितः यः सः तस्मिन् (सप्तमी तत्पुरुष Compound)

कुसुमशरशरप्रहारजर्जरिते

प्रहार = प्र + √हृ + घञ्

~~जर्जरिते~~

जर्जरित - जृ + क्त

हि - indeed

हृदि - in the heart

जलमिव - as in water

गलत्युपदिष्टम् - The good advice has no footing

उपदिष्टम् - उप + दिश् + क्त

अकारणं - without any reason

दुष्प्रकृतेरन्वयः -

दुष्टा प्रकृतिः यस्य सः तस्य दुष्प्रकृतेः

बहुव्रीहि Compound.

The good advice of elders ~~is~~ like old age is the cause of controlling passions by good advice all the vices turn into virtues as in old age the black hair become pure (grey). Candrapida! this is the fittest period ~~for~~ for advice to you because you have not begun to enjoy the objects of passion as yet.

It is true that the man whose heart is thoroughly pierced by the arrows of cupid no amount of good advice can have any effect on him. The man who has no self control

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चन्दन प्रभवो — born of a Sandal wood प्रभव: = प्र + भू + अप्
दहति — burns चन्दनात् - प्रभव: यस्य स: बहुव्रीहि: Compound.

कृशानल: — the fire

प्रशमहेतुनापि -
प्र + शम् + घञ्, प्रशम: तस्य हेतु: ~~तस्मै~~ तेन = षष्ठी तत्पुरुष Compound

प्रचण्डतरी भवति — becomes even more furious

वडवानलो — Vadavā fire.

वारिणा — by water

गुरुपदेशश्च - and this advice of the elders.
गुरो: उपदेश: गुरूपदेश: - षष्ठी तत्पुरुष Compound.
उपदेश: = उप + दिश् + घञ्.

पुरुषाणामविलमलप्रक्षालनक्षमंजलं स्नानम् — the bath without water which is able to wash away all the sins of mankind.
अविलानां ~~मलानां~~ मलानां प्रक्षालने क्षमं इति अविलमल - प्रक्षालनक्षमम् सप्तमी तत्पुरुष Compound.

अनुपजातपलितादिवैरूप्यमजरं वृद्धत्वम् — Experience like old age without grey hair or being senile.

On a mind shattered by the arrows of Cupid the distraction from home (duties of) wider. To a wicked man high birth and education become scorpions without any reason of discipline for does not fire from subdued coarse or forest conflagration become fiercer by wood which many streams have taken a course after extinguishing the intoxication of passions is indeed a death without water for any people which has an empire in the mountainous and active mind. It is an old saying without old age and dignity to such deformities as the gray hairs after hair. It adds weight to dignity to boldness. It is an ornament (knowing) vulgar. It is a light without lamp. It is an awakening not less delightful to wakefulness. This is specially true of things. Those who conduct give instruction to men and to learn from others. Pride of birth is a disease of (the things) and Anger, the wicked many cavities. Wrath (the things) do not listen to advice and (the) and anger if any of my friends. It with wicked of great learning can be. plant and is as pharmacy with optimism Good Leaders who give men a good advice. The of friends is learned and is learned dejection senselessness down power of counsel. The friends are a source of to madness due to false pride. The proud fortune leads to torture as result of a reason of administration.

Let you (a) man one (given to good things) have a horse as fortune itself and first is man. This fortune a in the dear having cruel graves Rostam formed by a made of swords has come out the field man top with a signs of divine man coming as could after separation from the with which she kept it. She has taken head ness of passion from an young Rama of to love a Constant Crookedness from delight as man, unstableness from the Lakshmana as simplicity of relations from person, an intoxicant of from wine, a Loudness to

The advice of ~~the~~ a teacher is a source of ~~tranquility~~ peace and ~~turns~~ transforms those ~~weaknesses~~ vices into ~~merits~~ virtue by purifying them like an old age lending the ~~withered~~ grey hair a respectable ~~hoary~~ lovely form. This is ~~the~~ practically time for you to receive instruction ~~for you have not had a taste of worldly objects~~ till you have had the taste of ~~worldly pleasures~~.

For, the instructions drop out like water from the heart of one which is perforated by the missiles of Cupid. Even high birth or education does not lend modesty to a wicked ~~one~~ person. For, does fire not burn if it is set up in a Sandalwood; or does the submarine fire not become more fierce by the association of water, which in fact, is its extinguisher? Verily the admonition of a Guru for a man is a waterless bath capable of washing off all evils. It contributes elderliness without advancement in age and without deformity of greyness and the like. It gives weight without adding the bulk of fat. It serves as an ear ornament without the use of gold and without giving a look of Vulgarity. The advice of a Guru is a light without a lamp, and a vigil without uneasiness. It is especially so in case of the kings; for, rare are those who dare

advise them. The people out of fear simply act on the words of the kings. Kings do not listen even if advised whose sockets of ears are bridged over by the swelling of self conceit. Even if, perchance, they listen they overlook it like an elephant closing his eyes; and thus they grieve their teachers who offer them a salutary piece of advice. The disposition of a king is always perturbed falling faint in a fever of conceit. The riches give an empty pride to them; and the royal splendour lends them a stupor by the administration of the venom of states.

Dear noble one (lit. interested in progress) you may first examine the nature of wealth herself. She is a bee resting in the grove of lotuses formed by a mass of swords and daggers. While coming out from the milk ocean she carried with her certain tokens as keepsakes from her associates to divert herself in the absence of their company. To wit, she brought redness of passion from the sprouts of Parijāta, constant crookedness from the Lunar streak, fleetness from the steed

Uchchaishravas, the stupefying element from the venom, infatuation from wine and stiffness from the gem Kaustubha. Nothing else is so callous in this world as this wretched (vile) one is. Even if gained, she is retained with great difficulty. Even if tied down by the strong strings of virtues she slinks away. Even if restrained behind the bars of swords of thousands of self esteemed warriors, she escapes. She runs away even though held up by a compact herd of elephants spreading the darkness of a cloudy day through streams of rut. She never cares for the long associations. She does not worry about the noble birth. She has no regard for beauty. She does not maintain hereditary relations. She takes no account of skill. She does not respond to learning she does not go by Righteousness. She does not respect ~~munificen~~ munificence. She does not favour for specialized attainments